

A CONDOILING COUNCIL.

SOLEMN CEREMONIAL OF THE IROQUOIS.

HOW THE SIX NATIONS INDIANS MOURN THEIR DEAD CHIEFS—WORDS OF TWO CHANTS.

To the Editor of The Tribune.

Sir: A private letter from Brantford, Ontario, just received, bears the intelligence that a Condoling Council of the Six Nations Indians was held at the Onondaga Long House, on the Reserve, near Brantford, last Tuesday, for the purpose of inducting four new chiefs into the Great Council of the Six Nations. Peter Crawford was chosen as the successor of John Buck, who was Chief of Council when he died about seven weeks ago; William Young (or William House, as he is sometimes called), John Turkey and Cornelius Gibson were also "raised up." The first three are Onondagas, the last a Seneca. The ceremony lasted from early afternoon until well into the night. The principal singers were Chief William Wase "Haw-wa-ne," "His words are moving," and Chief John Gibson (Kany-a-da-ri-ye), Cayugas, and Robert David, who is probably an Onondaga, though on this point my informant is silent. Chief Gibson was formerly one of the most celebrated of Canada's lacrosse players. He is now blind, and supports himself by making lacrosse sticks. Wase is the leading chief among the Cayugas, and was formerly a constable on the Reserve.

The ceremony referred to above is one of the most interesting relics of American aboriginal civilization. Its historical and literary aspects have been most admirably set forth by Mr. Horatio Hale in his work, "The Iroquois Book of Rites," published ten years ago by Dr. Brinton in Philadelphia as No. 11 of his "Library of American Literature." To that work, Mr. Hale's private journal, most courteously and kindly placed at my disposal, and several studies pursued on the subject of the ceremony, have contributed to the information at the bottom of the brief description which I purpose giving of the ceremony. To me the task has a strangely pathetic cast from the fact that while his fellow-chiefs were chanting the ancient hymns and recalling the virtues of John Buck in Ontario, I was listening in New-York to the voice of John Buck himself chanting the same hymns for me—a miracle achieved through the serving and recreating capabilities of the phonograph. It was the dead chief who last summer aided me in the studies, began on the Reserve, of the ceremonial music of the Iroquois. All that was mortal of him has passed away, but his voice lives, like another embodiment of his soul, to be conjured up at will, but freighted now with a deeper, gentler, sweeter emotion than it seemed to have when he was in the body. My phonograph cylinders are that of the ancient Rites, so imperfectly understood as yet even by those who have learned that the Indians were not the bloodthirsty savages depicted in trashy tales and short-story histories, and that of today marked by its wonders of mechanical ingenuity.

The "Rites of the Condoling Council," as Mr. Hale calls the ceremonial function in question, and at once a memorial of the establishment of the Five Nations League, or the Confederation of the Five Nations, a means wisely conceived for the perpetuation of the political institutions of the Iroquois, a commemoration of the virtues of the dead chief and his ancestors, and an installation ceremony. To discuss its antiquity and the changes that have taken place in it since it was introduced into the policy of the Iroquois would occupy too much time and space. It may suffice to say that it certainly antedates the discovery of America by Columbus, and seems to have been preserved with remarkable fullness and correctness. It is at once a political and a religious function, and its preservation is due largely to that fact and the circumstance that, like all the solemn literature of our primitive ancestors, it shows the closest kind of union between words and music. The ceremony is a religious and political function, and its preservation is due largely to that fact and the circumstance that, like all the solemn literature of our primitive ancestors, it shows the closest kind of union between words and music.

Mr. Hale prints the principal part of the Iroquois as he found it in the "Iroquois Book of Rites," a copy of an older manuscript, now lost, which, it is thought, was made at the request of the Great Council in the last century by a Cananea chief named David, a friend of Brant, who had learned to write from the English missionaries. As sung for me by Chief John Buck (who is now blind), the ceremony is a religious and political function, and its preservation is due largely to that fact and the circumstance that, like all the solemn literature of our primitive ancestors, it shows the closest kind of union between words and music.

The Rites of the Condoling Council precede the installation, or "raising up," as it is called, of a new chief, who has previously been nominated by the chief of the nation, and confirmed by the council. The ceremony is a religious and political function, and its preservation is due largely to that fact and the circumstance that, like all the solemn literature of our primitive ancestors, it shows the closest kind of union between words and music.

The six Nations are divided into six tribes, the Onondagas, Cayugas and Senecas, to the latter the Onondagas, Cayugas and Senecas, with whom are associated the smaller tribes, Tutuchas, Nanticoques, Delaware and others. On the Three Brothers to whom the ceremony is devoted, the Onondagas, Cayugas and Senecas, with whom are associated the smaller tribes, Tutuchas, Nanticoques, Delaware and others. On the Three Brothers to whom the ceremony is devoted, the Onondagas, Cayugas and Senecas, with whom are associated the smaller tribes, Tutuchas, Nanticoques, Delaware and others.

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I come again to greet and thank the women!
I come again to greet and thank the warriors!
My forefathers—what they established—
Hearken to them—my forefathers!

In the performance of the entire ritual there are three methods of chanting or singing. The addresses are intoned like the church service; the hymns have a melody of their own, built up chiefly on what might be called the minor triad, were it not for the fact that one of the tones seems to be variable, being sung at times a semi-tone and even a quarter-tone higher than what I set as normal (this peculiarity calls for further study); the hymns already referred to and a lament over the decease of the League which follows hard on the hymn have a fixed phrase of three tones, and, as in the case of the hymn, each line is preceded by the exclamation "Hail!" (here, obviously, meaning "Alas!") thrice repeated. Following the lament some of the ancient laws of the League regarding succession in the chieftaincy are repeated. Just as in ancient Greece the laws were sometimes set to melodies so that they might be the more easily memorized, after which comes the enumeration of the fifty original members of the League, who are invoked like the saints in the Roman Catholic litany. I give the beginning as sung by John Buck. It will be observed that each chief is separately invoked with the same formula, but that after three are mentioned they are celebrated in a special song of distinction:

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Summer Resorts.

FOUR HOURS TO
HOTEL KAATERSKILL,
CATSKILL MOUNTAINS.
Via the N. Y. C. Road, leaving Railroad
from Grand St. Station, New York, at
9:15 a. m. For circulars, terms, etc., address: H. ALVORD,
HOTEL KAATERSKILL, 5TH-AVE. & 3RD-ST.,